THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*The eternal God is thy refuge, and underneath are the everlasting arms.*"—DEUT. 33: 27.

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THE GENERAL CONFERENCE.

PRESIDENT JOSEPH F. SMITH MAKES THE OPENING ADDRESS.

THE seventy-third annual conference of the Church of Jesus Christ of Latter-day Saints met in the Tabernacle, at Salt Lake City, Saturday, April 4, 1903. The first meeting, at which there was a large attendance, began as usual at 10 o'clock in the forenoon.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles: John Henry Smith, George Teasdale, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith. Presiding Patriarch of the Church, John Smith. First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin. Of the presiding Bishopric: William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes, their counselors, presidents of missions and other leading men of the Priesthood.

The choir and congregation sang the hymn, "Our God we raise to Thee."

The opening prayer was offered by President David H. Cannon, of St. George. The choir sang, "High on the mountain top."

PRESIDENT JOSEPH F. SMITH.

"My brethren and sisters, I feel very grateful to the Lord, the Giver of all good, for the privilege we enjoy this morning of assembling here, where we are wont to gather, at our annual and semi-annual conferences, for the purpose of attending to such business and matters of duty that may present themselves

to us during this conference, and for the purpose of giving out, so far as the Spirit of the Lord may dictate to us, the word of the Lord, in counsel, admonition and instruction to the people.

"I am pleased to see the large number who have assembled on this opening day of the conference, and I sincerely hope that we may all enjoy our coming together as we have enjoyed this privilege in days past, and, if pleasing before the Lord, even more abundantly.

"We desire to have the privilege of listening to as many of the brethren as time will permit. We would like to hear from as many of the presidents of stakes as we can, and we shall endeavor to select those who did not have the privilege of speaking at the last conference, among whom were the First Presidents of Seventies. There is a vast field for remarks and for reflection by those who shall speak to the people, which will be interesting and instructing, and which will be beneficial to the cause we are engaged in.

"It is not my intention to prolong my remarks this morning, but I desire to mention one or two subjects that I think worthy of the attention of the brethren, who may be led to enlarge upon them and to speak to the people as the Spirit may give them utterance.

"One of these subjects is, that in the time of prosperity which we are now enjoying, it is highly proper for the Latter-day Saints to get out of debt. I have unceasingly urged this thought upon the brethren for the past year or more. Wherever I have had the opportunity of speaking I have scarcely ever forgotten to hold out to the people the necessity—that I feel, at least—of our settling our obligations and freeing ourselves from debt in the day of prosperity. Our experience in the years that are past must have led us to the conclusion, and to the understanding of the fact, that we have periods of prosperity, followed by periods of depression. We have now had a long period of success and prosperity, and we may expect, almost at any time, to see these conditions change and a time of depression spread over the land and over the people. I would say, in connection with this subject, that one of the best ways that I know of to pay my obligations to my brother, my neighbor or business associate is for me first to pay my obligations to the Lord. I can pay more of my debts to my neighbors, if I have contracted them, after I have met my honest obligations with the Lord, than I can by neglecting the latter; and you can do the same. If you desire to prosper and to be free men and women and a free people, first meet your just obligations to God, and then meet your obligations to your fellowmen. Bishop Hunter used to put this subject in these words: 'Brethren, pay your tithing and be blessed;' and that is just what I mean.

"It is not necessary, perhaps, for me to say that there never was a time since the organization of the Church when it was more necessary than it is at present for all the Latter-day Saints to live their religion and to keep the commandments of the Lord, to purge iniquity from their midst, and also folly and sin and the transgression of the commandments of God unto them. I may add to this that perhaps there never was a time when the work of the Lord in the earth was in greater evidence of reality than it is to-day. As a proof of this, we need only to open our eyes and see the energy and activity of the enemies of this people at the present time. When the wicked

rage and the heathen imagine a vain thing relative to this people, we may set it down as a fact that the devil is not dead, and that the work of the Lord is not dead either.

"One of the things that I think is very necessary is that we should teach our boys mechanism, teach them the arts of industry, and not allow our sons to grow up with the idea that there is nothing honorable in labor, except it be the profession of law, or in some other line practically unproductive; I was about to say unremunerative, but I know of scarcely any employment more remunerative than is the practice of law, to those, at least, who are proficient. But what do they do to build up the country? What do they produce to benefit the world? There may be a few of them who have farms; there may be a few of them who have manufactories; there may be a few of them who may be interested and engaged in other productive labor, something that will build up the country and the people and establish permanence, stability and prosperity in the land; but the vast majority of them are leeches upon the body politic and are worthless as to the building up of any community. There are a good many of our boys who feel that they could not be farmers, and that the pursuit of farming and stock raising is beneath their dignity. There are some who think it is menial and low for them to engage in building enterprises as masons, carpenters or builders in general. There are but few of our boys who take to the hammer and the anvil and to those pursuits of labor that are essential to the permanence of any community in the world and that are necessary to build up the country.

"I say that we are remiss and slack in relation to these things, that we are not instilling them sufficiently in the minds of our children, and that we are not giving them the opportunity that they should enjoy of learning how to produce from the earth and the things that are on the face of it, that which is necessary for the advancement and prosperity of mankind. Some of us have the idea that it is degrading for our daughters to learn how to cook, how to keep house, or to make a dress, apron or bonnet, if necessary. No. Daughters in families that are blessed with plenty of means are taught to go out in society and spend their time in idle, useless pleasure, instead of being taught how to be economical, industrious and frugal, and how to become good housewives. That is degrading! I would like to say to this congregation, and to the world, that if I possessed millions of dollars I would not be satisfied or content in my mind unless my boys knew how to do something that would bring them in a living; how to handle a pitchfork, or to run a mowing machine or reaper, or how to plow the ground or sow the seed; nor would I be satisfied if my daughters did not know how to keep a house. I would be ashamed of children if they did not know something of these things.

"We need manual training schools instead of so much book-learning and the stuffing of fairy tales and fables, which are contained in many of our school books of to-day. If we would devote more money and time, more energy and attention to teaching our children manual labor in our schools than we do, it would be a better thing for the rising generation.

"There are many subjects of this character, in addition to the principles of the Gospel of eternal truth and the plan of life and salvation, that can be dwelt upon with profit by those who may speak to us.

"Now, I do not desire to prolong my remarks this morning. I pray God to bless those who may speak to us and inspire them to say those things that will be instructive and beneficial, and that we all may enjoy that measure of the spirit of intelligence that we may divine rightly the word of truth, and that we all may receive meat in due season. That God may grant us these privileges and blessings is my prayer, in the name of Jesus. Amen."

ELDER SEYMOUR B. YOUNG,

of the First Seven Presidents of Seventies, was the next speaker. He was grateful to the Lord for the prosperity that attends the Saints everywhere. He had a testimony to bear—the same testimony that he had always borne. He rejoiced in the fact that our young people had so many opportunities of advancement and culture. Yet he regretted that there was so little manual training in our system of education. President Brigham Young used to teach this idea as a necessary part of every educational system. In speaking thus, Elder Young explained that he was not inclined to find fault with what the noble and devoted men and women were doing for our young people, both in our Church schools and in the auxiliary organizations of the Church. But he felt nevertheless that we ought to do more in the way of teaching manual training than we do. Our schools will always remain incomplete until they have departments where the mechanical arts are taught.

Throughout our communities the Saints are in comparative comfort. In our outlying settlements it is a very rare thing to find an indigent person. There are exceptions to that in this city, for which there are sufficient reasons. But on the whole our people are very prosperous. And there are many evidences that there is improvement. We can see, in every stake, that the words of our leaders have been heeded. Especially is this the case with respect to the principle of tithing. The blessings of the Lord have been poured out upon the people very markedly.

Along with this prosperity, however, there may be noted an increase of opposition. It has always been true that where the people of God are prosperous the powers of evil are more active. The Saints must expect, therefore, that Satan and his hosts will be the more alert. The powers of darkness are always arrayed against the power of light. Recently we have had an example of this in the treatment some of our missionaries have received in our own country. The speaker quoted a saying of the Prophet Joseph Smith to the effect that this antagonism would continue until the Lord overthrows the power of the devil. The only important consideration for us in this respect is that we determine to withstand all the attacks made by the adversary of good. The Prophet Joseph was especially tried; and so were those men who succeeded him. No one can point to these and say truthfully that they ever failed in their allegiance to the Lord. The only reason why they were persecuted was that they had been called of the Lord; and they proved true to this sacred trust only because they knew their calling to be of God. Knowing this, they were strong in the power of the Spirit.

We have all received the same Spirit. We testify that Joseph was a prophet, notwithstanding very few ever saw him. In the same way we testify of the existence of our Savior, though we have not, as a people, ever seen Him. We should heed the words of the prophets, whether living or dead. In

the days of prosperity we should remember the Lord. Elder Young bore a strong testimony to the divinity of the latter-day work. The hatred of the world should not discourage, but rather stimulate us to greater diligence in serving the Lord.

The choir and congregation sang, "The Spirit of God like a fire is burning."

ELDER JESSE N. SMITH,

president of the Snowflake stake, was called on to address the conference. He said that he had been called to preside over the Snowflake stake of Zion twenty-three years ago. If the Saints here would come to this stake they would see a place where the spades were kept bright, and idle words were few, where the barns were full and the paths to the meeting-houses were well worn. The organizations of the Church were well patronized. They were short, according to a recent newspaper report, "only of water and good society." Elder Smith went on to explain that his people were doing their best to supply these necessary conditions. They were making rapid progress in supplying irrigation facilities. When they first went into the country they found, after buying land, that they were on ground belonging to the railroad, and owing to this fact they had experienced some difficulty. They had no saloons, and profanity could not be heard on their streets. This was not a small thing to say of a new country where cowboys abounded.

At the conclusion of the speaker's address, President Joseph F. Smith explained that Elder Jesse N. Smith was one of the two living cousins of the Prophet Joseph.

ELDER EDWIN D. WOOLLEY,

president of the Kanab stake, was the next speaker. The presidents of the stakes, he said, had responsibilities in proportion to their positions as the heads of their organizations. This position required a great deal of wisdom and patience to guard the interests of the Saints. Like the previous speaker, he could say there were no saloons in the county where the Saints of his stake resided. The people, as a whole, were prosperous.

The Saints should seek for the gift of discernment in order that they may ward off the attacks of the adversary of all righteousness. The devil is always endeavoring to get the Saints to find fault, to look for defects, so that they may be discontented. But if we can only see what the purposes of Satan are, we shall not be led away from the truth.

Elder Woolley said that he had been here since 1848. He had heard many predictions made in this and the old tabernacle, and had lived to see these fulfilled. Before the financial distress of 1893, the servants of the Lord had warned the people of it. The warning has again been given to-day by President Smith; and if we heed this warning we shall be blessed. This comes from the inspiration of the Lord, and will save us from difficulty in the future. He had no fears for the Saints, for the majority of them would heed the counsels of the Lord's servants. He prayed that the Saints would manifest their integrity for the truth.

ELDER BYRON SESSIONS.

"My dear brothers and sisters, I feel grateful to my heavenly Father for this honor that is bestowed upon me this morning in being called to address you and to represent the Big Horn stake of Zion. I feel proud of the people that

you have sent into that stake. I presume that there are before me many of the fathers and mothers, the sisters and brothers of that body of people that compose the Saints in the Big Horn stake of Zion. I wish to say to you that I feel proud of them. They have honored me in my position. I never have had yet an unpleasant word from one of the colony in the Big Horn stake in the last three years. It is three years the 22nd of this month since I left my home in Rich county, in the Woodruff stake of Zion, to go to that land, according to a call; and I feel to thank the brethren for that call. I thank my heavenly Father that I was taken up root and branch and moved into that land. I feel satisfied now with my labors, which I never have before. As has been said by Brother Woolley, I was born and raised in the Church, and I was born in your beautiful city, and immediately after my birth was taken to what is known as Bountiful. I thank my Heavenly Father that my parents have obeyed every law that God has revealed for them to obey; and I thank my Heavenly Father that a great portion of the people in our land have obeyed those laws, and are the issue from some of the highest laws that God has ever revealed. Do not worry about your sons and your daughters. Do not think that they are going to starve to death in that land. We have a goodly land, and we are prospering. Our canal is finished. The brethren are fencing their farms, and were plowing their land long before I left home, and I left there two weeks ago last Wednesday. I can truthfully say that none of them have mortgaged their farms, for the simple reason that they have not the title to them yet, and I thank the Lord for it. We propose to keep them out of the title just as long as possible; we do not want them to have it till we have to—till we have complied with the laws of our state. We love the laws of our state. I believe that there are no better laws in any state of the Union than they have in the state of Wyoming. We love the executive; we love the officials of that state. I have been fortunate enough to live for thirty years on the borders of the state of Wyoming, and all the business that I have transacted has been transacted in that state. I have known two of the supreme judges for over twenty-six years, and I have known the governor for twenty-six years, and I have known nearly every state official. I have had the honor of being in that legislative body in connection with President Osmond of the Star Valley stake, during the winter; and I have gone to the governor of that state just as I would go to my father whenever any doubt or dubiety pertaining to any measure that was for the welfare of the common people has arisen. I have gone to him and got his advice. The first thing he told me before he let loose of my hand when I went there was, 'Now, then, I want you, Byron, to use my office just as if it was your own, and my secretary; I want you to come to my home and visit me and stop all night with me and eat with me.' The same with the supreme judges. They want our people in that land. They invite us there. They know that when the authorities of our Church take hold of a proposition, whether it be in building canals or anything else, there is no doubt in their minds in regard to the success. They have learned that we have the only successful colonization people that there is in that land. They have tried it repeatedly, and they have made failures. In a great many instances men have come to me and wanted information. 'How can we handle a people like this

people are handled by Mr. Woodruff and yourself?' Apostle Woodruff, you know, we look upon as our father, our common instructor and guide in that land, in temporal matters as well as in spiritual matters; and I thank my Father in heaven for him. I thank my Father that I have become so thoroughly acquainted with him, although sometimes it has been quite a trial for me to follow him. I followed him about fifteen days before coming down here, holding one end of a surveyor's chain and he holding the other, and I thought he would walk me to death. There was no lie down, no stop. He has that same desire and anxiety in his heart regarding the work up there. He has remarked to me that he would rather die than see it fail. I have made that remark, and I make it again. Send men there, if you are going to send men, that are not afraid to labor. I endorse every word, and thank God for the words that we have heard this morning from our Prophet. Let us keep out of debt, brethren. Let us be true; let us not be traitors to our brethren and to one another. Preach the Gospel by honoring ourselves and honoring the Gospel of Jesus Christ and those who have in charge His work here in the earth. Preach it by being honorable to our fellow-man. Teach the people in our country to put up the fences of their neighbors, Jew or Gentile; drive the cattle out of their fields; lift the poor cattle out of the mire, and show unto them that we do believe the teachings of our Lord and Savior. That is the way I propose to preach the Gospel to the people, until I am directed otherwise, as well as sitting down by their firesides and preaching it to them. I tell you that example has more effect, it has been my observation through life, in preaching the Gospel to men who do not believe as we do. We have a desire to bring them into the fold. They are my brothers and my sisters, and it is my business to show unto them by example that I do believe that which I preach.

"Brothers and sisters, I pray that God may bless this conference, bless our Prophet and these Apostles, and help us to be true to them, to honor them in their positions, and not to be traitors. It would not be a healthy thing for a traitor, if ever I sat on a jury to try him. God bless you, in the name of Jesus Christ."

The choir sang, "Hark, listen to the trumpeters." Benediction by Elder Charles W. Penrose.

[TO BE CONTINUED].

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

As is usual at conference time the Elders and Saints of different missions met and enjoyed social times together at Salt Lake City. There seem to be permanent organizations for at least the London, Scottish and Nottingham conferences.

THE Zion's Co-operative Mercantile Institution was shown to be in a prosperous state at the recent annual meeting of stockholders. The sales for the year 1902 amounted to $3,921,000. This is an increase of more than twenty per cent over last year.

ON the Lucin cut-off which is being built by the Southern Pacific across the north end of Great Salt Lake many difficulties have been encountered through the sinking of the track. It is reported that at least two construction trains loaded with gravel and stone have toppled into the mire and sunk. A few lives have also been lost. The Southern Pacific may abandon its project altogether and run around the lake.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 23, 1903.

EDITORIAL.

REPENTANCE FROM DRUNKENNESS.

Most kinds of sin exert an increasing influence over man and attract him more and more as he practices them. This is the case where the sin has in it the element of stimulation. In some forms of wickedness the system wearies of the harmful practices and ceases the actual commission. This is not the case, however, with drunkenness. The body may have lost its strength, the hand may tremble, the mind be robbed of all its vigor even in early manhood, but the drinker thirsts for the poison that has ruined him. He may pass through the frightful delirium tremens, and shriek with the agony and horror that he feels, yet on recovery he would almost sell his soul for alcohol. He may know that under the influence of liquor he has plundered and ravished and murdered, but the consciousness of these crimes does not remove the appetite for more of the soul destroying drink.

How shall the drunkard repent? It seems sometimes as if recovery from such a condition is impossible; the weakness of resistance and the strength of appetite are so extreme. Yet surely there is a way. The drunkard must have at least a desire to repent. When the curse of drink is heavy upon him, he may not be able at once to turn absolutely and forever from it. Let him begin to educate the necessary powers of resistance within himself. Drink may be his only great temptation. He should strive to fulfill every other duty and obligation perfectly. He has religious work that he should do, if it is only in attendance at worship. This may require an effort, but it is just the effort, faithfully exerted in this direction, that aids him in overcoming the greater sin. If he will do the easier things, as time passes he will have more power to resist drinking, and the fires of appetite, being fed by less fuel, will die out. Such effort combined with fervent prayer to the Lord is the drunkard's greatest source of strength, as it is every sinner's. But the Lord helps only when man has done his part.

The families of drinkers, instead of only reproving them for their great fault, should unceasingly encourage them to perform strictly their duties in other directions.

THE GENERAL CONFERENCE.

We hope our readers will peruse carefully the general conference news that begins in this number. The great gathering was one of the best ever held by the Church. The presidents of stakes from all parts of Zion spoke of con-

ditions among the people over whom they preside, and the reading of their reports will give some idea of the growth of Zion in righteousness, as well as in numbers. Much is lost, naturally, by epitomizing, as must be done in order to present the subject matter of each speaker. It was truly a gathering of the hosts at Salt Lake City, and the last is said to be among the largest conferences ever held.

Men speak of the perfect organization of our Church. Certainly one of the illustrations of this perfection is when tens of thousands of Saints gather twice a year and learn what conditions are in all the subdivisions and receive instructions and encouragement from the general authorities. They there sustain the officers of the Church, realizing that they have power to reject any one presented to them. Their unity is shown in the unanimous votes that they give. The general conference is a mighty influence to inspire the whole body of worshipers to move onward with a common purpose in view. The fruits of the last one will, we hope, be abundant.

THE WORK IN TURKEY.

RECENT letters from our brethren in Turkey bring encouragement regarding the work that they are doing there. Their field is a difficult one. President Albert Herman is alone at Aleppo, Elder Holdaway, who has been in the field over three and a half years, is alone in Aintab, and Elders Henry and Charles Teuscher are at Baalbek, or in that neighborhood between the Lebanon and Anti-Lebanon mountains. President Herman speaks of his intention to make a journey to Zara, in northern Turkey. It will be a ride of twenty-one days on horseback to reach this place. A number of Saints are found there. He speaks of the cholera that has been causing many deaths along the Syrian coast as well as in Tiberias and Jerusalem.

Elder Holdaway says that the Saints in Aintab seem to have got the spirit of reformation and are doing better than they have done. He baptized two new members recently. On the sixth of April he took the Sunday school children and others out on a hill near the town and held services in honor of the anniversary of the organization of the Church. Elder Holdaway has been ill with malaria but has now recovered.

NEW BOOK IN ICELANDIC.

FROM Iceland we have received the book recently published by Elder John Johannesson for distribution among the people of that land. Translated the title is, The Call to the Kingdom of God. It treats of the apostasy and restoration of the Gospel, revelation and ministering of angels, early history of the Church, the personality of God, the first principles of the Gospel, preexistence of spirits, salvation for the dead, and the second coming of the Savior. We hope that the good people of the northern island may be hungry for Gospel truth, and accept this opportunity of learning it.

J. J. C.

KELSCH's "A Practical Reference" may now be obtained from this office at the former price of sixpence post paid. This useful little book has for some time been out of print.

Elder Edward A. Morgan of the Leeds conference writes that the Saints of the Pudsey branch entertained themselves and friends with refreshments and a concert on Easter Monday. There were about two hundred and seventy-five present, many of whom were investigators and friends.

President Lyman has received word from Elder George A. Smith, stake superintendent of Young Men's Mutual Improvement associations in the Salt Lake stake, that he with his wife and a party of friends will make a visit to Europe in the near future. Elder Smith holds the appointment of United States receiver of the land office for Utah. He says: "We expect to arrive in Liverpool about the first of May on the Dominion Line steamship *Mayflower*. We will be more than pleased to see you and clasp your hand in that far off country, and while we will not remain in Liverpool very long, we will be glad to have a visit with you. The trip is one of pleasure and business combined, and I am taking it largely as a means of education, and as a rest from the close confinement of office work."

Arrivals.—The following named Elders arrived per s.s. *New England*, April 20th, 1903. For Great Britain—James Thomas, Idaho Falls, Idaho; George H. Thomas, Smithfield; Walter C. Watson, Imri B. Needham, William W. Hardy, Salt Lake City; Joseph W. Lee, Panaca, Nevada. For Scandinavia—John A. Johnson, Richmond; Nels R. Peterson and William A. Dahlquist, Oakley, Idaho; C. Julius Peterson, Albion, Idaho; Henry C. Christensen, Sago, Idaho; Hans H. Hansen, Hyrum; Carl A. Krantz and John Martin Lew, Salt Lake City. For Germany—Preston Nibley, Logan; James Morris, Rosette; Henry Bringhurst, Murray; Willard G. Burton, Salt Lake City; Merrill Nibley, Baker City, Oregon; Gustav Korth, Willard City. For Switzerland—Arnold G. Giauque, Jr., Salt Lake City; David Hirschi, Salem, Idaho; Millard B. Andrus, Draper. For the Netherlands—Delbert E. Wilcox, Farmington.

Mrs. Lizzie and Lilla A. Thomas, who in company of their husbands arrived in Liverpool April 20th, will visit relatives and friends in Great Britain.

Appointments.—The Elders for Great Britain who arrived per s.s. *New England*, May 20, 1903, were appointed to labor as follows:—James Thomas and George H. Thomas, Birmingham; William W. Hardy, Newcastle; Imri B. Needham, Norwich; Walter C. Watson, Nottingham; Joseph W. Lee, Sheffield conference.

Releases.—Elder Harold A. Lafount is honorably released from his labors in the Sheffield conference on account of sickness, and will return home by s.s. *New England*, sailing April 30th, 1903.

Elders James E. Wray and Hyrum Bull of the Grimsby conference are honorably released to return home by the s.s. *Commonwealth*, which sails May 21, 1903.

Transfers.—Elder Daniel Williams is released from the Nottingham and appointed to labor in the Welsh conference; Elders Frank P. Foster and

Frank B. Hall are released from the Norwich and Nottingham conferences respectively and appointed to labor in the London conference, and Elder George Marshall, Jr., is released from the Birmingham and appointed to labor in the Norwich conference.

THE Newcastle semi-annual conference will be held in the Temperance Hall, Middlesbrough, May 3rd, 1903, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. The public is invited to attend.

THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference of the Latter-day Saints was held in Central Hall, Bolton, Sunday, April 19th, 1903. There were in attendance President Francis M. Lyman of the European mission; Elder Joseph J. Cannon of the MILLENNIAL STAR office; President John W. Saunders and the following Elders of the Manchester conference: Benjamin R. Birchall, William F. Toller, Henry L. Edwards, Lorenzo J. Taylor, Charles B. Briggs, Daniel E. Rogerson, William R. Telford, David H. Jordan, Charles M. McCarty, Hinman D. Folsom, George S. Smith, Ernest Kimball, Albert Manwaring, Samuel Armatage and Luke H. Crawshaw.

After usual opening exercises the sacrament was administered by Elders Rogerson and McCarty. President Saunders made an address of welcome and presented the general and local authorities of the Church. They were all unanimously sustained. Elder Edwards then addressed the meeting upon the atonement of Christ, and the necessity of complying with the laws and commandments enacted by Him. Elder Folsom referred to the importance of sustaining the Church authorities, and the observance of fast day.

President Lyman spoke of the practical duties of Saints. He explained our missionary system and how formerly the Elders had labored without purse or scrip. Those who aid the Elders will be blessed. The responsibility to distribute books and tracts and hold Gospel conversations rests on the local priesthood and Saints as well as on the missionaries. No person is a Latter-day Saint unless he pays his tithing. We must have charity for the world and do nothing to drive them from investigating the Gospel. Blind men are honest; those who cannot see spiritually are not necessarily dishonest.

At the afternoon service Elder Toller spoke upon the necessity of repentance and the kind that was required. He said that salvation could not be obtained without it. Elder Jordan followed upon the same subject, making scriptural references to substantiate the same. Elder Manwaring referred to the humble calling of the servants of the Master to-day as of former days, and the importance of the message they bore. Elder Cannon said that it required an effort to be a Latter-day Saint. The Gospel brings joy and blessings as well as trials. He hoped that all present would serve the Lord in the future and explained what the Lord requires as service. A solo was rendered by Elder Birchall.

President Lyman commenced by reading the words of the Apostle Peter, Acts ii: 38. He showed that forgiveness of sins cannot be gained without baptism as well as faith and repentance. He referred to the harmony of

Jewish and Nephite scriptures in teaching the divine laws for the salvation of the people. There is only one Gospel, and consequently only one true Church. Two churches cannot have the authority of the Lord any more than two governments can exist at the same time in this land, or two presidents rule at once in the United States. Such a condition results in revolution.

In the evening service Elder Birchall related his conversion to "Mormonism," and how happily surprised he was to find that the Latter-day Saints were a God-fearing people teaching correct principles. President Saunders said that it required divine inspiration to understand the word of the Lord, and that the Lord's ways are not as man's. Referred to the church organization as established by the Almighty as being superior to all human government. The choir sang the anthem, "How beautiful upon the mountains." Elder Cannon explained the importance of a living faith. Among other things that the world must believe if they obtain salvation he mentioned the appearance and message of the Father and Son to the Prophet Joseph Smith.

President Lyman spoke of the love the Latter-day Saints have toward all good men. He spoke of the admirable work that many members of the Salvation Army and other organizations are doing to uplift mankind and prepare them to be Latter-day Saints. If any reputable minister from Bolton will come to him when he is in Utah he will see that the minister has the opportunity of preaching in our houses of worship. President Lyman explained the necessity of accepting the whole truth, which is contained in the Gospel, and he left his blessing with the people.

President Lyman met with the Elders on Saturday in council meeting, and gave many valuable instructions pertaining to the work in hand. Favorable reports were given by the Elders of their labors, and of the condition of the conference in general.

CHARLES M. MCCARTY, Clerk of Conference.

IN PRAISE OF THE MORMONS,
AND THEIR CO-OPERATIVE COMMONWEALTH.

[THE following article under the title we have given above appeared in the April number of the *Review of Reviews*.]

MR. BRAMWELL BOOTH told me the other day that the Salvation Army was continually coming across the trail of Mormon Apostles; in fact, to hear the stories which he told it would seem as if the Mormons were carrying on at this day a propaganda as widespread, as persistent, and as successful as that which fifty years ago was popularly attributed to the Jesuits. How much the Mormons have to say for themselves, and how subtle and powerful is the appeal which they can make to the starvelings of Europe, may be inferred from the remarkable paper which Professor Richard Ely contributes to the April number of *Harper's*. He entitles it "Economic Aspects of Mormonism." Dr. Ely is one of the most eminent economists of the advanced school of the United States.

FAITH, DISCIPLINE, SACRIFICE.

No one has ever accused him of sympathy with polygamy in any of its forms; but he cannot resist paying a tribute of admiration to "the marvelous

discipline with which the Mormons have maintained their organization and enforced the tenets of their creed against all persons, regardless of all dissensions or schisms":—

We find in Mormonism, to a larger degree than I have ever seen in any other body of people, an illustration of the individual who is willing to sacrifice himself for the whole, and it is a religious sanction which impels him to do so. On the other hand, the interests of the future are ever held in mind, and to them the present is subordinated, the final goal being the millennium.

When Brigham Young founded a polygamist church, there is no doubt he did at the same time create a Co-operative Commonwealth.

THE ECONOMIC VALUE OF RELIGION.

The co-operation of all the Mormons in the leadership of their chief explains their wonderful achievements in making the desert blossom like the rose. The agriculture which they pursued was irrigated agriculture, which for its success is dependent upon a compact society well knit together. In Mormonism we find exactly the cohesive strength of religion needed to secure economic success. The present condition of co-operation among the Mormons is one which indicates retrogression rather than progress, but co-operation floats before the minds of all the leaders as a goal, and they expect to advance much beyond any past achievements. They have the ideals of Plato's Republic. Their first-best state is pure communism, in which all work together, live together, and have all things in common like early Christians. They recognize that all persons cannot attain to the first-best state, so they have a second-best state which recognizes private property and private industry, but levies heavy tithes for the provision of public purposes, and for the aiding of the poor in the community.

THE BASES OF THE COMMONWEALTH.

The Commonwealth is based primarily upon religion; secondly, upon co-operation; thirdly, upon education; fourthly, upon recreation, Evidently there is a great deal to be learnt from Mormons. Roughly speaking, every Mormon, male or female, can take part in public meetings, can play and sing. Music is cultivated assiduously, and there are a larger number of fairly trained voices in Utah than in any other city of similar importance in the Union.

Their missionaries go forth into all the world, and their journeys are regarded as part of their educational training. They have a State theatre, they hold dances in the ward meeting houses, where they attempt to provide for those needs of human nature which find expression in recreation.

THE FUTURE OF A LATTER-DAY SAINT.

Dr. Ely concludes his article by some observations which are very significant. He says that it is quite possible Mormonism may be a force which will have vast influence on the American people centuries hence. Dr. Ely regards polygamy as a curse to them and to the United States, but he is constrained to recognize the immense services they have rendered in reclaiming the wilderness and converting thousands of poor people from all parts of the earth into independent landowners. They study the Old Testament, they look upon themselves as saints "in these latter days," and they have faith that they are to inherit the land, and it would seem that Dr. Ely has an uneasy conviction that they may not be so very far wrong in that expectation.

SYMBOLS.

BY PRESIDENT JOHN W. SAUNDERS OF THE MANCHESTER CONFERENCE.

"Coming events cast their shadows before." As an alarm bell sounds to warn of approaching danger, or hope and anticipation indicate coming joys, so signals have been raised in advance of many great occurrences in the history of the world to call attention to their approach.

Many great things have been shown in symbols; especially is this the case with the atonement of Christ. All Israel's sacrifices and offerings under the ceremonial law, with strict attention to the cleanest and most perfect, were a succession of similitudes of the Savior of the world. The offering of Isaac, the child of promise, was also a beautiful type of Christ. Ishmael was not of promise nor qualified in character, and consequently was not a suitable emblem of the atonement.

As suggestive of the seven thousand years during which this earth will be peopled with mortal beings, the number seven has had an important place in the Lord's dealing with His children. Man was to work six days and rest the seventh. Israel was to transact all kinds of business for seven times seven years, then there was to be a restoration of all things. This, too, may have been symbolical of the restoration of the Gospel with all that has been lost for so many generations.

The building of the house of the Lord by Solomon without noise but in silence was a sublime suggestion of the kingdom of God where there are principles of truth and not mere sound. In this kingdom of salvation the Spirit of God presides in peace.

A similitude, of interest to this generation, is in the life of Joseph, the favored son of Israel, and the mission of his descendents in modern times. Joseph's life was a model one in morality and devotion to God, and illustrated the necessary character of all Saints. His virtue was of the highest type, and he showed the most generous feelings toward his fellow-men. The binding of sheaves in the field and his brother's sheaves bowing to his, together with the obeisance of the sun, moon and eleven stars, were intimations of his authority, and that authority vested in his children for the salvation of his father's house. He went down below many things to rise above many, and although the archers shot at him and hated him, yet his bow abode in strength. He was mediator between the Egyptians and his father's house. He made all necessary provision in the time of plenty for the time of famine. This prince of Israel, who was actuated by the Spirit of the Divine in his humility and firmness, rose to great power and glory in the eyes of the Egyptians and his own family, and became a savior of the nations to feed them with the bread of life. And just as he gave them food, so shall his descendents administer the life-saving principles of the Gospel to all nations. As his brethren made obeisance to him in Egypt, so will his father's house submit to his authority in the latter days.

Through the spirit of revelation it has been made known to the Latter-day Saints that most of them are the descendents of Joseph through Ephraim. The Lord will make this people, this olive branch of peace, a great people.

Their mission is very important, not only to those engaged in it, but also to the nations that sit in spiritual darkness. If the Latter-day Saints hold the keys by which redemption may be given to all repentant believers, a great responsibility rests upon them to honor their calling and lead righteous lives. The Lord will do all that is necessary to bring His work to a glorious triumph. If Christian people and nations were wise, they would welcome the revelation of God to His children, for only through the inspiration of heaven can a better condition of things be brought to pass.

CURRENT EVENTS.

THE BALKAN TROUBLE.

THE threatening war cloud that is hanging over Albania and Macedonia was expected to burst this week and deluge that land in blood. The reports so far received tell only of scattered village fights and a continuation of the bad state of things that has existed for several weeks. Dark rumors gained circulation that the Christians were to celebrate the Greek Easter which occurred last Sunday by a general outbreak. The revolutionary committees have from all accounts secured thousands of rifles, large quantities of ammunition and dynamite and stored them away or given them to the peasants whom they are drilling. Some of these munitions were stolen from the arsenals of Bulgaria, a thing impossible unless the theft were permitted by high officials in the Bulgarian army. The sympathy between the oppressed Macedonians and the related peoples of Servia, Rumania and Bulgaria is very strong. Peace seems impossible under existing conditions. The mixed population of European Turkey will never dwell together in harmony. The Christians feel themselves oppressed under the corrupt Turkish rule, and the Turks are made hostile by the plunderings of the "Christian" brigands. In the conflicts that are now going on the most brutish cruelty is practiced by both sides. Rapine and murder are common crimes. Reports indicate that Turkish atrocities are the more common, and we have heard of their holding the faces of children to the fire in which pepper was cast, until the eyeballs of the victims burst. The parents all the while were permitted to hear the cries of agony. But as an indication that the press reports are not prejudiced we are told of the destruction of a small Mohammedan village by Bulgarians. Only a few saved themselves by flight. The reports says that all the rest "were massacred in cold blood. All the pregnant women were disembowelled, and their corpses, with those of the unborn children torn from, were discovered scattered about among the ruins of the village." It is hard to conceive of human beings doing this. A heavy responsibility rests on the government that permits such crimes on the part of its own soldiery and others. The wrath of God will not long be checked if His innocent children, whatever their religion is, are permitted to suffer thus, and He will scourge the offenders. It would be well if nations could be called before a tribunal and judged unworthy of the care of their people as parents may be judged unworthy of caring for their children. It may be hoped that the powers will at least insist that genuine reforms be adopted and carried into effect.

ASHES.

I saw the gardener bring and strew
  Gray ashes where blush roses grew,
The fair still roses bent them low,
  Their pink cheeks dimpled all with dew,
And seemed to view with pitying air
The dim gray atoms lying there.
  Ah, bonny rose, all fragrances
And life and hope and quick desires,
  What can you need or gain from these,
Poor ghosts of long forgotton fires?
  The rose tree leans, the rose tree sighs,
  And wafts this answer subtly wise:
"All death, all life are mixed and blent;
Out of dead lives fresh life is sent;
  Sorrow to these is growth for me,
  And who shall question God's decree?"

Ah, dreary life, whose gladsome spark
  No longer leaps in song and fire,
But lies in ashes gray and stark,
  Defeated hopes and dead desire,
Useless and dull and all bereft—
Take courage, this one thing is left;
  Some happier life may use thee so,
Some flower bloom fairer on its tree,
  Some sweet or tender thing may grow
To stronger life because of thee;
  Content to play a humble part,
  Give of the ashes of thy life,
And haply God, whose dear decrees
Take strength from those to give to these,
  Who draws the snow-drop from the snows,
  May from those ashes find a rose.

SELECTED.

DIED.

ORR.—Of pneumonia, April 13, 1903, at Glasgow, Hannah C. M. Orr, daughter of Brother Robert Orr. Deceased was three years and seven months old at time of death.

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